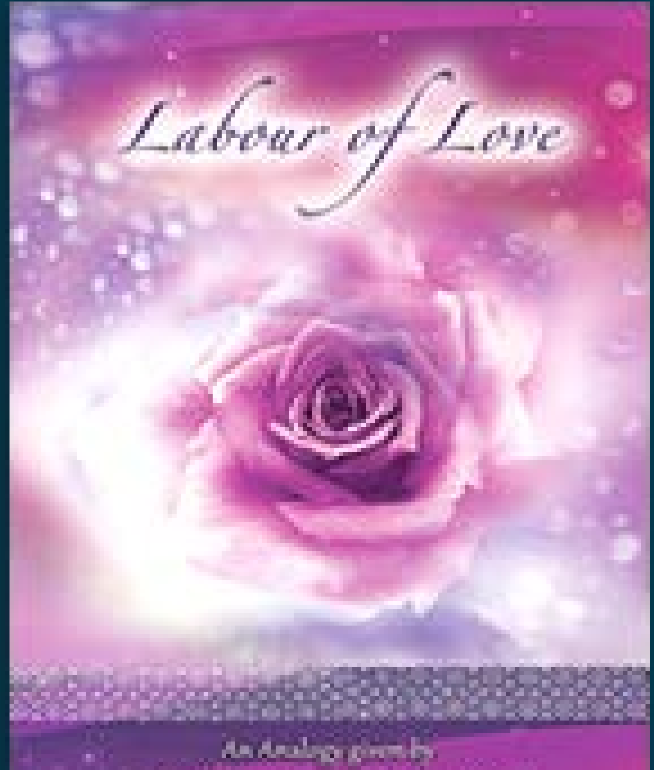
Labour of Love



An Analogy given by

HAZRAT MAULANA YUNUS PATEL SAHEB

Rahmatullahi alayh

from an informal majlis



FOREWORD

All praises are for Allah Ta'ala, the Executioner of all affairs.
Salaat and Salaam upon the best of all creation,
Sayyidina Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّم), eternally.

This booklet is a transcript of a talk which Hazrat Maulana Yunus Patel (رَحْمَةُ اللهِ عَلَيْهِ) had given one morning, after a session of Zikrullah, and which Hazrat Maulana later elaborated on and discussed in detail.

Hazrat Maulana had often quoted his respected Shaykh, Hazrat Maulana Hakeem Muhammad Akhtar Saheb (*Daamat Barakaatuhum*) as saying : *"I cannot tell you when it is going to 'rain'; that it will only rain in a big gathering. Sometimes there can be just two or three sitting with the Shaykh and the mazmoon[1] that descends upon the heart, is like a downpour."*

The same experiences had been found with our respected Shaykh, Hazrat Maulana Yunus Patel Saheb (رَحْمَةُ اللهِ عَلَيْهِ). Many a time, the Majlis was informal, or just a few persons were in his attendance and Allah Ta'ala granted such inspiration – that in a few minutes, those fortunate ones with Hazrat, experienced a torrential downpour of spiritual blessings and bounties upon their hearts. …And this is the Favour of Allah upon whom He chooses.

[1] *Mazmoon* : subject or topic

This was one such occasion, that whilst waiting for the time of Ishraaq[2] to set in, Allah Ta'ala inspired Hazrat Maulana with such a beautiful and unique analogy, which those present, greatly benefitted from and expressed much appreciation.

Allah Ta'ala is So Gracious, So Kind and So Generous that in His Generosity of not limiting His Blessings, He created the means for the compilation of this talk, so that many more may also benefit.

May Allah Ta'ala make this booklet solely for His Pleasure, and accept the very humble effort. May He make it a *Sadaqah-e-Jaariyah* for my Shaykh, myself, and all those who kindly assisted and contributed in its publication. May Allah Ta'ala grant us all a deep understanding of the knowledge acquired, accompanied with the taufeeq of practice on the commandments of Allah Ta'ala and the beautiful teachings of Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) – with sincerity and Divine Acceptance.

a thorn from a rose garden
[Ramadaan 1432 / August 2011]

NB.: Do not touch the Arabic script of the Aayaat (verses) of the Qur`aan Sharief if not in a state of Taharat (cleanliness) – i.e. Wudhu, or Ghusl (if required). You can touch the translation.

[2] *Ishraaq* : An optional prayer, performed 15 minutes after sunrise, with a reward of an accepted Haj and Umrah.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلْحَمْدُ لِلّٰهِ وِ كَفٰى وَ الصَّلٰوةُ وَ السَّلَامُ عَلٰى سَيِّدِنِ الْمُصْطَفٰى

صَلَى اللّٰهُ عَلَيْهِ وَ عَلَى اٰلِهِ وَ اَصْحَابِهٖ وَ بَارَكَ وَ سَلَّمَ تَسْلِيْمًا كَثِيْرًا كَثِيْرًا كَثِيْرًا

اَمَّا بَعْدُ فَقَدْ قَالَ اللّٰهُ تَبَارَكَ وَ تَعَالٰى

اَعُوْذُ بِاللّٰهِ مِنْ الشَّيْطَانِ الرَّجِيْم

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْم

يٰا أَيُّهَا الَّذِينَ اٰمَنُوا اتَّق وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ ۚ

“O you who Believe, Fear Allah and let every soul look to what (provision) he has sent forth for the morrow…”

[Surah Hashr 59:18]

Taking Lesson from Creation

Allah Ta’ala presents examples and lessons for us in everything, ***in*** this world, as well as *out* of this world. And each example and lesson is a means of gaining His *Ma`rifat* (recognition) and *Ishq* (Love). It is for this reason that Allah Ta’ala guides and encourages us to ponder over His Creation. In fact, Allah Ta’ala praises those who do so:

إِنَّ فِيْ خَلْقِ السَّمٰوٰتِ وَالْأَرْضِ وَاخْتِلَافِ الَّيْلِ وَالنَّهَارِ لَاٰيٰتٍ لِّأُولِى الْأَلْبَابِ ۚ

الَّذِيْنَ يَذْكُرُوْنَ اللّٰهَ قِيٰمًا وَّ قُعُودًا وَّعَلٰى جُنُوبِهِمْ وَيَتَفَكَّرُوْنَ

فِيْ خَلْقِ السَّمٰوٰتِ وَالْأَرْضِ ۚ

"Verily in the Creation of the heavens and the earth, and in the alternation of night and day, there are signs for the people of wisdom.
Those who remember Allah standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and earth..."

[Surah Aal-Imraan 3 : 190/1]

In this *"muraqabah"* or contemplation, life's lessons unfold and we see the Power, Greatness, Beauty, Perfection and Wisdom of Allah Ta'ala. This then compels us to say:

رَبَّنَا مَا خَلَقْتَ هٰذَا بَاطِلًا ۚ سُبْحٰنَكَ فَقِنَا عَذَابَ النَّارِ ۝

"O my Lord! You have not created all this in vain; Glory be to You; Save us from the punishment of Jahannum (Hell)."

[Surah Aal-Imraan 3 : 191]

A beautiful analogy comes to mind : That this development of Taqwa or piety, this journey to gaining *"nisbat"* (a connection) or establishing

"ta`alluq" (a relationship) with Allah Ta'ala, is very similar to that of pregnancy.

Just as in the case of those women who are expecting, each and every *Saalik (Seeker of Allah Ta'ala)* has a somewhat different experience; although the course of development is the same.

Conception

If we have to take, step by step, the development, course and progress of a pregnancy, then we know that when a woman conceives, then as is characteristic of a pregnancy, her menstrual cycle stops. This is generally the first change witnessed and the first sign indicating to pregnancy.

> *Similarly, when a Saalik sincerely repents, firmly intending not to return to sins, then his taubah (repentance) is comparable to the first sign of pregnancy.*
>
> *Just as the menstrual cycle stops for the woman who has conceived, the first change in the life of the one seeking Allah Ta'ala, is that sins stop when the seed of Taqwa (piety), the seed of Allah Ta'ala's*

Muhabbat (Love), is planted in the heart of the Saalik.

Sins are impurity in the spiritual heart, like how the blood of menstruation is impurity in the body.

The seed of Taqwa is planted in the heart in different ways: By reading and understanding the Qur`aan Sharief[3] and the noble teachings of Rasulullah[4] (صلى الله عليه وسلم)[5], or by attending the programmes of the pious learned, or by reading some authentic Islamic literature, or by participating in some work of Deen[6], or through one's experience of Haj[7] or Umrah[8], or Ziyarah[9] of Rasulullah (صلى الله عليه وسلم), or some happening of significance in one's life.

This seed is instrumental in the growth, development and nurturing of the soul. This ruh (soul) is what I will refer to as the "BABY OF TAQWA" in my discussion.

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[3] *Qur`aan Sharief* : The Last Revealed Book of Allah Ta'ala

[4] *Rasulullah* : Messenger of Allah

[5] *(صلى الله عليه وسلم) - Sallallaahu 'alayhi wa-Sallam: May Allah bless him and grant him peace.'* This is mentioned after the name of the Prophet Muhammad (صلى الله عليه وسلم).

[6] *Deen* : Religion

[7] *Haj* : Pilgrimage to Makkah Sharief. This is the 5th Pillar of Islam.

[8] *Umrah* : The Smaller pilgrimage

[9] *Ziyarah* : Visit

The Neglect of the Soul

The most neglected part of the human being is the soul. The physical body is generally well-nourished with beneficial, wholesome and delicious foods, so that it grows and becomes strong and healthy…

I had mentioned in a talk that we have *"istiqaamat"* (steadfastness) when it comes to our meals. We are punctual and regular with breakfast, lunch and supper; we even have snack time, tea-break, high tea, and midnight snack. …We won't let one meal time pass, without satiating our stomachs – even if the stomach is already full. However, the same "*istiqaamat"* is not found when it comes to feeding our souls.

Allah Ta'ala gives us five delicious, wholesome spiritual meals every day, namely: *Fajr, Zuhr, Asr, Maghrib* and *Esha*[10]. Allah Ta'ala even gives us the snack, the tea, the midnight snack – and these are Ishraaq, Chaasht, Awwabeen and Tahajjud[11].

Sadly, in all the efforts made for the physical body, the soul is starved and malnourished. It is entirely

[10] *Fajr, Zuhr, Asr, Maghrib, Esha* : The 5 daily prayers which are compulsory.
[11] *Ishraaq, Chaasht, Awwabeen, Tahajjud* : Optional prayers

neglected. In truth, it is forgotten, and it remains nothing more in description than an embryo – undeveloped.

…Forgetting one's soul is having forgotten Allah Ta'ala. And when a person forgets Allah, forgets the Hereafter and forgets Accountability, he undoubtedly has neglected and forgotten his soul. If he leaves this world in this condition of negligence, he returns to his Creator with a great burden of liabilities, and either, very little assets or no assets. *(May Allah Ta'ala protect us).*

Allah Ta'ala says :

وَلَا تَكُوْنُوْا كَالَّذِينَ نَسُوا اللّٰهَ فَأَنْسَاهُمْ أَنْفُسَهُمْ ۚ أُولٰٓئِكَ هُمُ الْفَاسِقُونَ ۝

"And be not like those who forgot Allah; and He made them forget their own souls; such are the transgressors."

[Surah Hashr 59 : 19]

Whilst man is neglectful of Allah Ta'ala, Allah Ta'ala vouches that He is never neglectful of man; He is never neglectful of His entire creation:

وَمَا كُنَّا عَنِ الْخَلْقِ غٰفِلِيْنَ ۝

"And We are never neglectful of the Creation."

[Surah Mu`minoon 23 : 17]

Allah Ta'ala created us, but never does He abandon our nurturing and never is He unmindful in providing our sustenance – no matter whether the person is a Believer in Allah or not.

إِنَّ اللّٰهَ هُوَ الرَّزَّاقُ

"For Allah is He Who gives (all) Sustenance..."

[Surah Zariyaat 51 : 58]

Sustenance

How beautifully Allah Ta'ala says :

وَأْمُرْ أَهْلَكَ بِالصَّلٰوةِ وَاصْطَبِرْ عَلَيْهَا ؕ لَا نَسْئَلُكَ رِزْقًا ؕ نَحْنُ نَرْزُقُكَ ؕ وَالْعَاقِبَةُ لِلتَّقْوٰى ۝

"Enjoin prayer on your family and be constant therein. We ask thee not to provide sustenance : We provide it for thee. But the (fruit of) the Hereafter is for Righteousness"

[Surah TaHa 20 : 132]

Allah Ta'ala commences this ayat (verse) with an instruction that the Prophet (صلى الله عليه وسلم) enjoin prayer on his family, and that he too, be constant in the same. This is followed with the Divine assertion and declaration that Allah Ta'ala is the One who provides sustenance, and He will create means whereby one's sustenance is obtained with ease.

The ayat clearly indicates that Allah Ta'ala wants that we devote ourselves to His obedience – keeping in mind that Allah Ta'ala has also made it necessary for us to earn our sustenance. Seeking Halaal livelihood is part of Ibaadah (worship) and is a duty after the other Faraa`idh (obligatory duties). However, it should not be that we give our hearts and souls to the mad pursuit of just amassing more and more wealth, as if there is no death.

Rasulullah (صلى الله عليه وسلم) said: *"Verily Allah says : 'O son of Aadam, make time to serve me in Ibaadah and I will fill your heart with the feelings of sufficiency and satisfaction and I will remove poverty and want from you. If not, then I will cause your hands to be continuously busy with pre-occupation and I will not cause poverty to be removed from you.'"*

When a person takes care of his soul, Allah Ta'ala takes care of the sustenance for his physical body. When a person commits himself to Allah Ta'ala, then Allah Ta'ala removes the burden and worry that generally weighs a person down when it comes to seeking Halaal livelihood. Allah Ta'ala provides ease in the matter – conditional to one's piety and obedience.

وَمَنْ يَّتَّقِ اللّٰهَ يَجْعَلْ لَّهٗ مَخْرَجًا ۙ وَّيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ؕ

‘AND FOR THOSE WHO FEAR ALLAH, HE (EVER) PREPARES A WAY OUT, AND HE PROVIDES FOR HIM FROM (SOURCES) HE NEVER COULD IMAGINE… ”

[SURAH TALAAQ 65 : 2/3]

We need to take cognizance of reality : This body will meet death. It will perish. It will dis-integrate. On the contrary, the soul was created to live on. It will not die.

Then to which of the two should we pay more attention?

…Naturally, the soul. And this is the focus of our discussion.

So it is this seed of Allah Ta’ala’s Love that will be the medium of the soul’s nurturing.



Once conception takes place in a woman, then besides the cease of her menses, other immediate changes are taking place – both on the outside and inside, both apparent and hidden. A blood test confirms pregnancy, and visits, at intervals, to the clinic or to her gynaecologist, follow.

The physical body of the mother undergoes a complete change and she has to contend with various conditions. There is tiredness, aches and pains, weakness, swelling of the feet, sometimes high blood pressure, heartburn, and other such conditions. Nausea or 'morning sickness' is generally part and parcel of the experience; normally lasting for the first few months and in some cases, the full nine months.

Allah Ta'ala honours the woman who is carrying a child, by even mentioning her in His Kalaam[12] (the Qur`aan Sharief), drawing attention to the physical hardship she bears. A mother is so special to Allah Ta'ala that He mentions her, so that attention, love and care are given to her when an age of understanding is reached.

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ ۚ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفِصَالُهُ فِي عَامَيْنِ أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ ۚ

"And we have enjoined on man (to be good) to his parents: In weakness did his mother bear him, and two years was his weaning : (Hear the command), 'Show gratitude to Me and to your parents..."

[Surah Luqmaan 31 : 14]

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[12] *Kalaam* : Speech

Despite the difficulties, the expectant mother's happiness and excitement increases with each passing day, and she bears the discomfort, ailments and hardships patiently – especially if she has waited many years for this baby.

She is ever-cautious and protective, keeping the safety of her baby as her foremost priority. Her gaze is on the priceless gift – the bundle of joy – which will be the fruit of all this labour. **The whole experience of pregnancy is truly *a Labour of Love.***

Due to the efforts, the struggle and the sacrifices to bring a Believer into this world, Allah Ta'ala places the mother on a high pedestal and awards her a greater right than that of the father.

A man thus addressed the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) : *'O Rasulullah, who rightfully deserves the best treatment from me?'*

'Your mother,' Nabi (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) said.

'Then who?' the man asked again.

'Your mother,' replied Nabi (صَلَّى اللهُ عَلَيْهِ وَسَلَّم).

'Then who?' asked the man once again.

'Your mother,' said Nabi (صَلَّى اللهُ عَلَيْهِ وَسَلَّم).

The man asked once more, ‘Then who?’

‘Your father’, said the Nabi (صلى الله عليه وسلم).[13]

Drawing parallels :

Once the seed of Taqwa is embedded in the heart, changes are automatically witnessed – outside as well as inside. In this new journey, the Saalik begins treading this path to piety and spirituality (i.e. Sulook[14]), desirous of winning the Pleasure of Allah Ta’ala and becoming His Friend.

On the outside, the dressing changes, the face changes, the behaviour changes:

The dressing changes, conforming to the Sunnah[15]: The mode of dress of the pious and righteous of the time is adopted.

The face undergoes a ‘change’ and transformation: The beard is grown one fist length by the man, and the woman veils her face from strangers – both being mandatory.

The behaviour, character and interaction with people become noble and virtuous, like that of Rasulullah (صلى الله عليه وسلم).

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[13] Sahih Bukhari, on the authority of Hazrat Abu Hurairah (RA)

[14] *Sulook* : The path towards Allah Ta’ala

[15] *Sunnah* : The practice of the Prophet Muhammad (صلى الله عليه وسلم) and his noble companions (رضی الله عنهم).

The way of life is no longer that of the immoral and degenerate Hollywood/Bollywood lifestyle and culture; rather the pure, beautiful Sunnah is taken as one's way of life.

Striving against the nafs

Over and above these admirable and noble changes, the person is patiently restraining and resisting the invitations and temptations to sin. He (or she) avoids those venues and agencies of sins – be it the cinema, theatre, club, casino, escort agency, porn sites on the Internet, porn dvds, filthy magazines and novels, sport matches which generally feature and include immorality and sin, etc.

He (or she) resists the temptation, curbing the desire to gaze at those not permissible to look at, saying :

"I will not look, I will not look,
Never will I look at one,
Looking upon whom,
Displeases my Lord."

[Hazrat Maulana Hakeem Muhammad Akhtar Saheb(DB)]

He (or she) abstains from pleasing the nafs[16] with the music once addicted to, or the illicit chats and exchanges through MXIT, Facebook, etc. or whatever the sin "attached" to. This initially brings pain upon pain on the heart – but the Saalik keeps focussed on pleasing Allah Ta'ala. …The Pleasure of Allah Ta'ala is placed before all other pleasure.

Like the expectant mother, this Saalik contends with some degree of hardship and struggle. …These efforts are also very much a ***Labour of Love.*** *Every sacrifice, every heartache and heartbreak, every grief and sorrow on this path is for no one except Allah Ta'ala. It is only Allah Ta'ala who is Witness to the sacrifices of evil desires and the pain that is endured.*

For the Seeker of Allah Ta'ala, his sacrifice, living and dying is for Allah Ta'ala.

قُلْ إِنَّ صَلَاتِىْ وَنُسُكِىْ وَمَحْيَايَ وَمَمَاتِىْ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ

"SAY: 'TRULY, MY SALAAT (PRAYER), AND MY SACRIFICE, MY LIFE AND MY DEATH ARE (ALL) FOR ALLAH, THE CHERISHER OF THE WORLDS.'"

[SURAH AN-AN`AAM 6 : 162]

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[16] *Nafs* : ego

Allah Ta'ala appreciates the effort and honours him with the rewards of a "mujaahid[17]".

Rasulullah (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّم) described the true mujaahid:

"And the (true) warrior is he who strives against his desires in the obedience of Allah (Ta'ala)."[18]

The Saalik is ever-cautious and protective over his heart and soul, like the expectant mother over her unborn child. The continuous dua is, as my Shaykh[19] says in poetry :

'(O Allah) wherever I am – whether on earth or in the skies – my Taqwa must always remain safe.'

As the expecting mother experiences tiredness, nausea, aches and pains – so does the nafs begin to complain of the aches and pains in giving up sins. Nafs will repeatedly say: 'I'm tired – tired of restraining myself from Haraam[20].' It will keep playing this record, more especially if it was addicted to sins.

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[17] *Mujaahid* : One who strives in the path of Allah Ta'ala.
[18] Ahmad/Bayhaqi
[19] *Shaykh* : Spiritual mentor (singular)
[20] *Haraam* : Unlawful according to Shariah.

Shaytaan too keeps whispering that the experience is nauseating for him. He experiences 'morning sickness' for the entire duration of time that he finds the Saalik obedient, or trying to obey Allah Ta'ala. He just cannot stomach any of it.

If sins are engaged in, then 'heartburn' is experienced. The person's heart connects with Jahannum (Hell), until he disconnects with taubah and Istighfaar[21] *- i.e. he gives up the sin or sins.*

These are stages and phases that the Saalik will pass, but Insha-Allah[22]*, the end result will be the very beautiful baby of Taqwa. This is his mujahadah (striving) in delivering the baby of Taqwa, as the pregnant woman has her own mujahada to contend with in those nine months.*

The Development of the foetus

There are even greater changes taking place in the womb of the mother.

From one stage to the next, in a continuous process, changes occur, and the foetus takes shape. Within the

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[21] *Istighfaar* : Seeking forgiveness
[22] *Insha-Allah* : Allah Willing

womb, an extraordinary formation of little hands, little feet and other features is taking place.

Allah Ta'ala informs us :

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِيٓ أَحْسَنِ تَقْوِيمٍ ۝

"WE HAVE INDEED CREATED MAN IN THE BEST OF MOULDS."

[SURAH TEEN 95 : 4]

وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ ۚ

"... AND (HE) HAS GIVEN YOU SHAPE AND MADE YOUR SHAPES BEAUTIFUL..."

[SURAH TAGHABUN 64 : 3]

Every person is a master-piece and is an exhibition of the uniqueness and originality of Allah Ta'ala's "artwork".

How aptly Hazrat Umar (رَضِىَ الله عَنْه) had said : ***"Consider the face of the human being: Although the eyes, the nose, the mouth are always in the same place, if you look at millions of people, you will not find two exactly alike. And when you add the variety of expressions, there is no end to the differences, as there is no end to the power and wisdom and the originality of Allah Ta'ala."***

Is this not proof of the Creator?

Together with the fashioning and design of the physical features, is the wondrous and amazing placing of heart, liver, lungs, kidneys, veins and so forth, in their respective places. Added to a multitude of other bounties, the five senses and the faculty of intelligence are also consigned to that little baby.

وَهُوَ الَّذِىْٓ اَنْشَاَ لَكُمُ السَّمْعَ وَالْاَبْصَارَ وَالْاَفْـِٕدَةَ ۚ قَلِيْلًا مَّا تَشْكُرُوْنَ ۝

"IT IS HE WHO CREATED FOR YOU (THE FACULTIES OF) HEARING, SIGHT, FEELING, AND UNDERSTANDING : LITTLE THANKS IT IS YOU GIVE!"

[SURAH MU`MINOON 23 : 78]

سُبْحَانَ الله[23], to think that not a cent had to be paid for all these precious gifts – gifts which cannot even carry a price-tag, because each one is inestimable and beyond price.

Without a cent, a person is multi-rich with his health. …His sight, hearing, intelligence, his heart, liver, lungs, kidneys are worth beyond billions and trillions – and Allah Ta'ala does not charge us for any of these bounties.

Now consider what exorbitant bills we have to pay when an ailment affects any of these organs which

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[23] سُبْحَانَ الله -*SubhanAllah* : Glory be to Allah

have been given to us free of charge, or when there is weakness in that body – the consultation, tests, medication, hospitalization… Imagine if we had to pay for each organ or each part of our bodies?

We should take lesson, acknowledge Allah Ta'ala's favours with deep appreciation, and express our sincere gratitude with obedience to Him.

…As someone so rightly stated, "**The most difficult arithmetic to master seems to be that which enables us to count our blessings."**

Gratitude is a forgotten virtue.

Although Allah Ta'ala continues to drench us with His Bounties – spiritually, physically and materially – we constantly express dissatisfaction and unhappiness, or we use those bounties in disobedience.

Allah Ta'ala describes the nature of man :

إِنَّ الْإِنْسَانَ لِرَبِّهٖ لَكَنُودٌ ۚ وَإِنَّهٗ عَلٰى ذٰلِكَ لَشَهِيدٌ ۚ

"TRULY MAN IS TO HIS LORD, UNGRATEFUL;
AND TO THAT (FACT), HE BEARS WITNESS (BY HIS DEEDS)."

[SURAH 'AADIYAAT 100 : 6 / 7]

We choose to remember only the difficulties in life, and we choose to overlook the innumerable bounties that we have been blessed with. The tests can be counted, but not the bounties.

... وَإِنْ تَعُدُّوْا نِعْمَتَ اللّٰهِ لَا تُحْصُوهَا ؕ إِنَّ الْإِنْسَانَ لَظَلُوْمٌ كَفَّارٌ ۝

"... AND IF YOU COUNT THE BLESSINGS OF ALLAH, YOU WILL NEVER BE ABLE TO ENUMERATE THEM. VERILY MAN IS GIVEN UP TO INJUSTICE AND INGRATITUDE."

[SURAH IBRAHEEM 14 : 34]

Rasulullah (صلى الله عليه وسلم) therefore cautioned and advised us against ingratitude, and he presented a simple prescription : ***"Look at those who are below you, not at those who are above you; for this way, you will not belittle Allah's Bounty on you."***[24]

If this is not the failing, then we fail in other respects: We admire and think highly of the bounties in our possession – the car, the home, the children, the clothing and so forth – **but we forget the GIVER of those bounties.** Worse still is the brazenness and insolence in utilizing these gifts in disobedience to the Giver.

[24] Sahih Bukhari and Sahih Muslim.

Creating Man

Allah Ta'ala describes His method of creating :

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلٰلَةٍ مِّنْ طِينٍ ۝ ثُمَّ جَعَلْنٰهُ نُطْفَةً فِىْ قَرَارٍ مَّكِينٍ ۝ ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظٰمًا فَكَسَوْنَا الْعِظٰمَ لَحْمًا ۚ ثُمَّ أَنْشَأْنٰهُ خَلْقًا اٰخَرَ ۗ فَتَبٰرَكَ اللّٰهُ أَحْسَنُ الْخٰلِقِينَ ۝

"And We have created man from an extract of clay. Then We made him a sperm-drop in a firm resting place. Then We made the sperm-drop into a clot, then We turned the clot into a foetus-lump, then We made the foetus-lump into bones, then We clothed the bones with flesh; thereafter We developed it into another creature. So, Glorious is Allah, The Best of the Creators."

[Surah Al-Mu`minoon 23 : 12/13/14]

Just consider the wisdom of the gradual development of the foetus, whereas for Allah Ta'ala, nothing is difficult for Him to create in an instant. He just has to say: 'Be' and it is.

However, this marvellous phenomenon within the womb also shows Allah Ta'ala's consideration for the

mother – Allah Ta'ala does not suddenly burden her with a fully formed baby; rather she is made to slowly adapt and become accustomed to carrying such a weight.

This *ayat* and other similar ayaat (verses) are windows into the magnificent work and art of Allah Ta'ala, and that too, in the darkness of the mother's womb and stomach. …What an amazing choice for lodging man in his formative stages. A safe haven whilst he is in the making, and before he steps onto the platform of this world. **سُبْحَانَ الله**.

Allah Ta'ala's attributes of "**اَلْخَالِقْ**" (The Creator), "**اَلْبَارِئْ**" (The One who makes with perfect harmony) and "**اَلْمُصَوِّرْ**" (The Fashioner, The Perfect Artist, The Shaper of Unique Beauty) are manifest in the Creation of man. The door to recognizing Allah Ta'ala is **wide** open – just by looking at ourselves and looking within ourselves.

وَفِى الْأَرْضِ اٰيٰتٌ لِّلْمُوْقِنِيْنَ۝ وَفِىٓ أَنْفُسِكُمْ ط أَفَلَا تُبْصِرُوْنَ۝

"ON THE EARTH ARE SIGNS FOR THOSE OF ASSURED FAITH,
AS ALSO IN YOUR OWN SELVES : WILL YOU NOT THEN SEE?"

[SURAH ZARIYAT 51 : 20/21]

Allah Ta’ala says :

يَخْلُقُكُمْ فِىْ بُطُونِ أُمَّهَٰتِكُمْ خَلْقًا مِّنْ بَعْدِ خَلْقٍ فِي ظُلُمَٰتٍ ثَلَٰثٍ ۚ ...

“HE MAKES YOU IN THE WOMBS OF YOUR MOTHERS IN STAGES, ONE AFTER ANOTHER, IN THREE VEILS OF DARKNESS...”

[SURAH ZUMAR 39 : 6]

When man has to make anything or manufacture anything, then he does so under bright light or in day-light. Allah Ta’ala creates in ***darkness*** – in the darkness of the membrane, darkness of the womb, and darkness of the stomach. …It is only Allah Ta’ala who is not affected by darkness.

As I often say : If there is a tiny black ant, walking on a black rock, in the darkest of nights, Allah Ta’ala, who is the Creator of that ant, is Aware of that ant, He is Seeing that ant, He is Hearing the movement of that ant, and He is also providing for and sustaining that little ant.

This reminds me of an incident in the life of Hazrat Musa (عَلَيْهِ السَّلام).

Recognizing Allah

On one occasion, Nabi Musa (عَلَيْهِ السَّلام) asked Allah Ta'ala: *"How do You provide for Your Creation?"*

Allah Ta'ala responded : *"Strike the rock with your staff."*

On doing so, the rock split. Allah Ta'ala instructed Nabi Musa (عَلَيْهِ السَّلام) to do the same again, and the rock split even more. On the third occasion, Nabi Musa (عَلَيْهِ السَّلام) beheld, within that split rock, a tiny little ant, with a fresh little leaf in its mouth.

Allah Ta'ala gave Musa (عَلَيْهِ السَّلام) the ability to hear what the ant was saying and he heard the ant saying :

"سُبْحَانَ مَنْ يَّرَانِىْ وَ يَسْمَعُ كَلَامِىْ وَ يَعْرِفُ مَكَانِىْ وَ يَذْكُرُنِىْ وَ لَا يَنْسَانِىْ"

"Glory be to Him (Allah) who sees me, and Hears my speech, and Knows my place, and Remembers me and does not forget me."

In a similar vein, Allah Ta'ala relates the advice of Hazrat Luqman (عَلَيْهِ السَّلام) to his son :

يٰبُنَيَّ إِنَّهَآ إِنْ تَكُ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ فَتَكُنْ فِىْ صَخْرَةٍ أَوْ فِى السَّمٰوٰتِ أَوْ فِى الْأَرْضِ يَأْتِ بِهَا اللّٰهُ ۚ إِنَّ اللّٰهَ لَطِيفٌ خَبِيرٌ ۝

“O MY BELOVED SON! IF THERE BE (BUT) THE WEIGHT OF A MUSTARD SEED AND IT WERE (HIDDEN) IN A ROCK OR (ANYWHERE) IN THE HEAVENS OR ON EARTH, ALLAH WILL BRING IT FORTH : FOR ALLAH UNDERSTANDS THE FINEST MYSTERIES AND IS WELL-ACQUAINTED (WITH THEM).”

[SURAH LUQMAAN 31 : 16]

Returning to the subject matter : Allah Ta’ala exhibits His Magnificent Power in creating, fashioning and nurturing : A drop of filth is transformed into a beautiful baby.

وَلَقَدْ خَلَقْنٰكُمْ ثُمَّ صَوَّرْنٰكُمْ ...

“IT IS WE WHO CREATED YOU AND GAVE YOU SHAPE...”

[SURAH A`RAAF 7 : 11]

Allah Ta’ala also makes clear man’s trivial role in the creation of a child:

نَحْنُ خَلَقْنٰكُمْ فَلَوْلَا تُصَدِّقُوْنَ ۝ أَفَرَءَيْتُم مَّا تُمْنُونَ ۝

ءَأَنْتُمْ تَخْلُقُوْنَهٗٓ أَمْ نَحْنُ الْخٰلِقُونَ ۝

“We have created you; then why do you not appreciate it as true? So tell Me about the semen you drop (in the wombs) : Is it you who create it, or are We the Creator?’

[Surah Waqi`ah 56 : 57/58/59]

Who is it that creates the paragon of all creation from something that is not even worth mentioning? Who is it that oversees the development of the foetus? Who is it that grants the skeleton, the flesh, the skin, the soul, the senses, and so much else?

These happenings within the womb and in respect to the creation of man, without any doubt, point to the Creator.

But many who have been granted sight, do not see; they choose the blindness of their nafs (ego), and they reject Allah Ta’ala. They say there is no God.

Scientists, doctors, and gynaecologists have first-hand observation of Allah Ta’ala’s Power and Greatness, but there are many who choose to reject the existence of Allah Ta’ala.

Indisputable Proof

Allah Ta'ala presents an indisputable argument to those who disbelieve, those who claim independence of God, refuting belief in the Existence of the All-Mighty, All-Powerful and Sole Controller of our lives, Allah.

Allah Ta'ala questions those who oppose His Message by challenging them to intervene when the soul reaches the throat of the dying person. Why do they sit helplessly around the dying person – whether family or friends? Allah Ta'ala says that at that moment He is nearer to the dying person than they are, but they fail to see. Why do they not return the soul to the dead body if they think they are exempt from resurrection and accountability?[25]

Which atheist can give a worthy response to such a question?

And again :

كَلَّآ إِذَا بَلَغَتِ التَّرَاقِيَ ۝ وَقِيلَ مَنْ ۜ رَاقٍ ۝ وَظَنَّ أَنَّهُ الْفِرَاقُ ۝

[25] Refer to Surah Waqiah 56 : 83 – 87

"When (the soul) reaches to the collar-bone (in its exit), and there will be a cry : 'Who is a magician (to restore him)?
And he will conclude that it was (the time) of Parting (departure from this world)."

[Surah Qiyaamah 75 : 26-28]

Allah Ta'ala is reminding man of the ultimate and inevitable occasion of death, calling him towards faith and righteous actions, and Allah Ta'ala makes plain the fact that there will be no one – no magician, no doctor, no Hakeem[26], no scientist - who will be able to save him from the inescapable grasp of death.

Be that as it may : After Allah Ta'ala completes the creation of this baby, with its bones and flesh, life and soul are breathed into that little baby.

Development

All the while, nourishment takes place through the umbilical cord; and within months, the expecting mother experiences movement, until she feels the baby kicking and playing in the safety of her womb.

As the mother-to-be experiences the growth of her baby, she bonds with her baby, even responding to its

[26] *Hakeem* : A doctor who is qualified in herbal medicine.

movements …since it is a known fact that the unborn baby is receptive to sounds, emotion, etc.

Her gynaecologist keeps her informed about the growth of her baby during her check-ups, sometimes showing her scans of her baby … Of course, I am not suggesting that a woman unnecessarily keeps going to her gynaecologist to view scans of the baby. I am only presenting an analogy.

…Her doctor will advise and guide her through her pregnancy, treat her for any ailments, inform her of the supplements to take, and so forth. If there are complications, she may be told that she needs full bed rest, or may require a Caesarean, or may need to be induced.

After a period of generally nine months, with much anticipation, excitement, and many fears, a baby is delivered. And there is nothing so special, so beautiful and so joyous for that mother as finally holding her baby in her arms.

> ***Now let us present the likeness of this with the Saalik.***
>
> *There are also great changes taking place in the heart and soul of the Saalik.*

There is the perceptible growth, development and nourishment of Imaan[27] *and Yaqeen*[28] *– which are becoming stronger and more established in the heart. Love for Allah Ta'ala and His Rasul (* صلى الله عليه وسلم *) advances the growth and formation of this baby of Taqwa – the Ruh is gaining in strength.*

The safety that is found in the womb for that little baby, is found in the company of the Ahlullah (the pious and righteous) for the Saalik. The Ahlullah are blessed with a special protection from Allah Ta'ala's side. The Saalik is thus able to enjoy practising on Deen. It becomes easy for him or her to practise when in good company.

Zikrullah[29]*, Tilawat*[30]*, Durud Sharief*[31] *and other Ibaadah*[32] *form the medium by which this love flows and nurtures the baby of Taqwa – like how the mother's blood nourishes the baby via the umbilical cord.*

Whilst the umbilical cord is cut at the time of delivery and separates baby from mother, the

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[27] *Imaan* : Faith
[28] *Yaqeen* : Conviction
[29] *Zikrullah* : The remembrance of Allah Ta'ala
[30] *Tilawat* : Recitation (of His revealed Holy Book, The Qur`aan)
[31] *Durud Sharief* : Blessings on the Prophet Muhammad *(Sallallaahu 'alayhi wa-Sallam)*
[32] *Ibaadah* : Worship

Saalik's connection will never be cut with Allah Ta'ala, so long as he keeps himself connected with the Cord of Zikrullah, in its all-encompassing sense – i.e. total obedience to the Qur`aan and Sunnah.

Allah Ta'ala says :

وَاعْتَصِمُوْا بِحَبْلِ اللّٰهِ جَمِيْعًا ...

"AND HOLD FAST, ALL TOGETHER, BY THE ROPE WHICH ALLAH (STRETCHES OUT FOR YOU)..."

[SURAH AAL-IMRAAN 3 : 103]

Hazrat Mufti Muhammad Shafi (رَحْمَةُ اللهِ عَلَيْه) has mentioned in his Tafseer[33]*, Ma`ariful Qur`aan, that Hazrat 'Abdullah Ibn Mas`ud* (رَضِىَ الله عَنْه) *related that Nabi (صلى الله عليه وسلم) said:* ***"The Book of Allah is the cord of Allah, extended from the heavens to the earth."***

If we sincerely want to maintain this connection with Allah Ta'ala, there is no other way except through the Qur`aan Sharief – i.e. we conduct ourselves in accordance to its code of Laws and are entirely submissive to Allah Ta'ala's commandments and teachings.

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[33] *Tafseer* : Commentary

"Nisbat" (connection) with one's Master (Allah Ta'ala) becomes more and more intense with each Salaah – since Salaah has been described, according to some narrations, as 'Me`rajul Mu`mineen' (the ascension of the Believers). Five times a day and even more, the Saalik is conversing and bonding with his Beloved Allah Ta'ala.

Each sajda[34] grants him more closeness and attachment to Allah Ta'ala.

The Hadith states : ***"A person in sajda is nearest unto Allah."[35]*** *… Then is it not the greatest misfortune that a person should deliberately leave off Salaah?*

With every breath of obedience, Allah Ta'ala responds by showering His Blessings, Mercies, Favours.

Allah Ta'ala states in Surah Baqarah :

فَاذْكُرُونِىٓ أَذْكُرْكُمْ

"REMEMBER ME, I WILL REMEMBER YOU… "

[SURAH BAQARAH 2 : 152]

[34] *Sajda* : Prostration
[35] Sahih Muslim

The Mufassireen[36] elaborate the meaning of the verse with: "فَاذْكُرُونِىْ بالْاِطَاعَة" (i.e. "Remember ME with My obedience.")

And the Mufassireen explain the latter part of the ayat as: ".اَذْكُرْكُمْ بِالْعِنَايَة" (i.e. "I will remember you with My gifts, My blessings, My mercy and My favours.")

… This is the manner and approach in attaching oneself to the Beloved, and being recipient to His attention, care and love. This is the bonding between the lover and the Beloved.

Maintaining Spiritual Health

The treatment and remedy for the ailments of the spiritual heart are with the aid and guidance of the spiritual mentor, the Shaykh of Tariqah[37]. He diagnoses, and then administers the medication that will assist in giving up sins – i.e. the medication of taubah and Istighfaar. He prescribes the vitamins of Zikrullah that will strengthen the heart and nourish

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36 *Mufassireen* : Commentators of the Qur`aan Sharief

37 *Tariqah* : The Path (to gaining that connection with Allah Ta'ala).
Shariah is knowledge and Tariqat is acting upon that knowledge.

the baby of Taqwa which is slowly but surely forming within.

The Kaamil[38] Shaykh also emphasizes the fulfilment of the rights of all – parents, spouses, children, neighbours, employees, clients, young and old, Muslims and non-Muslims, even animals.

Of course, the choice of the mentor or Shaykh has to be a careful and wise one – especially in these days of racketeering by bogus and money-making peers and their ilk. One has to be very cautious.

The Shaykh must be learned, pious, practical on Deen, and acknowledged by the people of learning – i.e. those on Haq (Truth), and entrusted by a Shaykh-e-Kaamil to carry out Tazkia[39] through Khilafa[40]. Even so, there has to be caution in the choice of one's spiritual mentor.

Nevertheless, with each visit to the Shaykh for a 'check-up', there is the benefit of seeing the 'scans' of progress and development. These check-ups and scans are the majaalis (gatherings), talks, advice and company of the Shaykh.

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[38] *Kaamil (Shaykh)* : Experienced, learned, practising, pious Shaykh

[39] *Tazkia* : Purification of the soul

[40] *Khilafah* : approved spiritual representative of the Shaykh

Women will benefit and progress by listening to the programmes or cds, and reading the books of the Shaykh. They will correspond and inform the Shaykh of spiritual weaknesses or setbacks – just as the men have to do. Thereafter, a sincere Saalik follows through with the advice and prescriptions given.

In the light of the teachings and actions of the Shaykh, a person gauges his spiritual condition and progress. Through these "scans", he sees the baby of Taqwa forming in his life and observes his ruh gaining and increasing in spirituality.

On his efforts to stay away from sins and his efforts to obey Allah Ta'ala and His Rasul (صَلَّى اللهُ عَلَيْهِ وَسَلَّم), and with anticipation of rewards, the Saalik experiences happiness at heart, like the expectant mother experiences happiness anticipating the birth of her baby.

***Complications will only arise when the person gives into nafs and Shaytaan, and engages in sins.** If he does not look after his spiritual health and well-being by following the diet of abstaining from sins, and engaging in healthy, wholesome and rewarding actions which are pleasing to Allah Ta'ala, then he could cause harm to the developing baby of Taqwa.*



The physical creation of the baby in the womb is not dependent on the mother’s effort. She only carries her burden and takes care of herself, as well as that of her baby, within her capacity.

It is Allah Ta’ala who shapes and moulds the baby. The mother does not have any say or any choices. Allah Ta’ala decides the gender, the colour of the skin, the colour of the eyes, the shape of face and features, and so forth.

> *Whereas Allah Ta’ala shapes the physical form of man, the Saalik is required to make the effort in moulding and “transforming” his character to that of the noble character of Nabi (صلى الله عليه وسلم), as well as conforming his actions to the teachings of the Qur`aan and Sunnah. This is his choice and his effort and within his control.*
>
> *Even with the effort, the Saalik is still entirely dependent on the Grace and Mercy of Allah Ta’ala.*

وَلَوْلَا فَضْلُ اللّٰهِ عَلَيْكُمْ وَرَحْمَتُهٗ مَا زَكٰى مِنْكُمْ مِّنْ اَحَدٍ اَبَدًا

وَّلٰكِنَّ اللّٰهَ يُزَكِّيْ مَنْ يَّشَآءُ ؕ

"... And were it not for the Grace and Mercy of Allah on you, not one of you would ever have been pure : But Allah does purify whom He pleases..."

[Surah An-Nur 2 : 21]

Despite the inherent purity and the Divine Protection granted to the Ambiyaa (عَلَيْهِمُ السَّلام), Hazrat Yusuf (عَلَيْهِ السَّلام), himself, expressed his dependency and reliance upon Allah Ta'ala's Mercy, saying:

إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوْٓءِ إِلَّا مَا رَحِمَ رَبِّىْ

"... the nafs is certainly prone to evil, unless my Lord does bestow His Mercy..."

[Surah Yusuf 12 : 53]

Labour

After the entire term of pregnancy, the mother now bravely faces the daunting experience of labour and delivery.

Allah Ta'ala brings to attention the hardship and extreme pain that a woman undergoes at the time of delivery:

وَوَصَّيْنَا الْإِنْسٰنَ بِوٰلِدَيْهِ إِحْسٰنًا ۖ حَمَلَتْهُ أُمُّهٗ كُرْهًا وَّوَضَعَتْهُ كُرْهًا ۖ

"We have enjoined on man Kindness to his parents : In pain did his mother bear him, and in pain did give him birth."

[Surah Ahqaaf 46 : 15]

For most women, labour is the most difficult experience borne, to the extent that it seems as if it brings some women to the door of death.

Despite the intensity of the pain and the process seeming to be a sacrifice of the mother's life, she endures patiently and finally delivers.

The joy of seeing and holding her baby causes the experience of labour and her exhaustion to fade away.

For the one seeking the love of Allah Ta'ala and His Beloved Nabi (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّم), labour pains are those trials by which Allah Ta'ala tests the Saalik's "mettle" – wanting to see his loyalty, sincerity and devotion, wanting to see the truth of his claims of love, wanting to see the sacrifices he is prepared to make to secure the Pleasure and Friendship of Allah Ta'ala.

Allah Ta'ala informs us :

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوْعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرٰتِ ۗ

"WE WILL DEFINITELY TEST YOU WITH SOME FEAR, SOME HUNGER AND SOME LOSS IN YOUR WEALTH, IN YOUR HEALTH AND IN THE FRUITS."

[SURAH AL-BAQARAH 2 : 155]

However, Allah Ta'ala also promises ease after every difficulty:

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ۝ إِنَّ مَعَ الْعُسْرِ يُسْرًا ۝

"SO VERILY, WITH EVERY DIFFICULTY THERE IS EASE. VERILY WITH EVERY DIFFICULTY THERE IS EASE."

[SURAH INSHIRAH : 5/6]

And Allah Ta'ala gives glad-tidings to those who patiently persevere and pass such tests :

وَبَشِّرِ الصّٰبِرِينَ ۝ الَّذِينَ إِذَآ أَصَابَتْهُمْ مُّصِيْبَةٌ ۙ

قَالُوْآ إِنَّا لِلَّهِ وَإِنَّآ إِلَيْهِ رٰجِعُوْنَ ۝

أُولٰٓئِكَ عَلَيْهِمْ صَلَوٰتٌ مِّنْ رَّبِّهِمْ وَرَحْمَةٌ ۗ وَأُولٰٓئِكَ هُمُ الْمُهْتَدُوْنَ ۝

“Give glad-tidings to those who patiently persevere. And when any trial reaches them, they say : ‘Inna Lillahi wa inna ilayhi raji-oon (from Allah we have come and to Him is our return).” They are those on whom are the benefactions of their Lord, and receive His Mercy, and it is they who are the guided ones.”

[Surah Al-Baqarah 2 : 155/156/157]

The first joy with the delivery of the baby of Taqwa is experiencing Jannat[41] *on earth. In Surah Ar-Rahmaan, Allah Ta'ala promises two gardens to those who love, fear and obey Him.*

وَلِمَنْ خَافَ مَقَامَ رَبِّهٖ جَنَّتٰنِ ۝

“But for him who fears the standing before his Lord, there will be two gardens.”

[Surah Ar-Rahmaan 55 : 46]

Besides other explanations, the great commentator, Allama Aloosi (رَحْمَةُ اللهِ عَلَيْه) mentions in his Tafseer, “Ruhul Ma`aani”, that one Jannat is given in this world: The person experiences Allah Ta'ala's nearness at all times and his heart becomes a garden of sukoon (tranquillity). Within the heart,

[41] *Jannat* : Heaven

there is the great treasure and wealth of Nisbat with Allah Ta'ala and Nabi (صَلَّى اللهُ عَلَيْهِ وَسَلَّم).

When the heart and mind of a Mu`min (Believer) become storehouses of the Ma'rifat and Ishq of Allah Ta'ala, Allah Ta'ala's Tajalli (Special light or manifestation) graces that heart.

My Shaykh, Hazrat Maulana Hakeem Muhammad Akhtar Saheb (Daamat Barakaatuhum) has mentioned in poetry :

"O Meer, I do acknowledge and I do know
That Jannat is far, far away;
But for the Aarif (Recognizer) of Allah,
He has within his heart,
The Khaliq (Creator) of Jannat."

The Dangers and Calamities

There are many women who do not get to carry full term, and if they do, sadly the baby is stillborn. Some miscarry – sometimes just a fall, and the woman loses the unborn baby; others abort and others deliver pre-maturely. Many are unable to have natural births and have to deliver via caesarean – where the walls of the mother's abdomen are cut to bring forth the baby.

Similarly, if the Saalik is careless and falls into major sins, then it could result in the miscarriage of this baby of taqwa.

If he deliberately returns to a life of sin and disobedience to Allah Ta'ala, then he is like that woman who aborts her baby. ***He kills his relationship and friendship with Allah Ta'ala and re-unites with nafs and Shaytaan.***

If his efforts and deeds were not carried out solely for the Pleasure of Allah Ta'ala; i.e. they were just external, done out of riyaa (ostentation/show) or with intentions such as, for name and fame, to be recognized as pious, etc. then this is akin to delivering a stillborn baby….Allah Ta'ala save us all.

Sometimes the scan shows that the umbilical cord is wound around the baby's neck; similarly, sometimes, the nafs wraps around the spiritual self of the Saalik, with pride. This leaves the soul greatly distressed. The 'caesarean' takes place where the Shaykh has to operate on the Saalik, to save his 'baby of taqwa' from spiritual death.

Then there is the scenario where the baby is 'breeched' – i.e. it has not changed its position in the

mother's womb and is not in the correct position for delivery.

In the spiritual realm, when the baby of taqwa is breeched, this indicates that the Saalik has still not changed his focus and has not turned his gaze to Allah Ta'ala – rather his gaze is on himself, and he attributes his efforts, achievements and successes to himself, forgetting The One Who blessed him with ability and capacity.

وَمَا بِكُمْ مِّنْ نِّعْمَةٍ فَمِنَ اللّٰهِ

"AND YOU HAVE NO GOOD THING BUT IT IS FROM ALLAH..."

[SURAH NAHL 16 : 53]

Due to ujub (vanity/conceit), the Saalik will thus not be able to deliver the baby of taqwa easily.

Without surgery, the breeched baby may not survive a normal delivery. So the Shaykh slices through with his reprimand or other methods of Islaah, and saves the person from spiritual death. He rescues this Baby of Taqwa.

...The Saalik should have the words of Hazrat Shu'aib (عَلَيْهِ السَّلَام) deeply engraved in his heart and mind:

وَمَا تَوْفِيقِىٓ إِلَّا بِاللّٰهِ

"… AND MY ABILITY TO DO THINGS COMES FROM NONE EXCEPT ALLAH… "

[Surah Hud 11 : 88]

The Pre-Mature Baby

When the spiritual baby is born pre-mature, then this alludes to Allah Ta'ala drawing a person to Him, with His Power of Jazb[42].

In an extremely short period of time, this person's ruh (soul) connects with Allah Ta'ala, without going full term, i.e. without effort. He is divinely chosen. …The baby of Taqwa is delivered very early, much earlier than even pre-mature babies in the physical world. This soul is known as 'majzoob' or "muraad".

There is, however, a contrast between the pre-mature baby and the mazjoob. Whilst the pre-mature baby of this world is physically weak and delicate in health, the majzoob is Divinely blessed with spiritual strength. Through Allah Ta'ala's attraction, he is favoured with a disposition and character which effortlessly conforms to obedience.

[42] *Jazb* : Attracting to Himself

Allah Ta'ala says :

اَللّٰهُ يَجْتَبِيٓ إِلَيْهِ مَنْ يَّشَآءُ

"Allah chooses (and pulls) towards Himself anyone He wills..."

[Surah Shura 42 : 13]

Allah Ta'ala continues the ayat:

وَيَهْدِيٓ إِلَيْهِ مَنْ يُّنِيبُ

"... and guides anyone who turns to Him."

[Surah Shura 42 : 13]

The latter part of the ayat alludes to Sulook : A person turns to Allah Ta'ala, seeking guidance and desirous of being obedient – He makes the effort, so Allah Ta'ala guides him. This soul is "mureed". And will also be recipient to a measure of Jazb.

Physical Challenges

There are many who have to contend with children born with different challenges. Such children, whether weak, sickly, mentally or physical challenged, are regarded as very special by Allah Ta'ala.

Nabi (صلى الله عليه وسلم) has even informed us that it is through the weak and sick amongst us that we receive

our sustenance. They become a means of blessings to such a family and home. They should thus be shown special attention, love and care.

Rasulullah (صلى الله عليه وسلم) had said : ***'Look for me amongst the weak; for you are provided sustenance and help due to the weak amongst you."***[43]

And when addressing Hazrat Sa`d (رَضِيَ الله عَنْه), Nabi (صلى الله عليه وسلم) said: ***"Undoubtedly you are helped and provided sustenance due to the blessings of the weak and destitute amongst you."***[44]

…Words which should prick our conscience regarding parents, grandparents and others who have a right over us, to be taken cared of – those who are weak, sickly or elderly – who are otherwise neglected and treated as if they are nothing but a nuisance, liability and inconvenience.

That physical debility is a means of gaining najaat (salvation) and securing great rewards and high stages in Jannat. As an example : A Hadith-e-Qudsi mentions that Jannat becomes obligatory for the person whose sight was taken away and he exercised patience.[45]

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[43] Abu Dawud
[44] Sahih Bukhari
[45] Tirmidhi

Whilst physical weakness or disability is a means of goodness and reward, we should make dua for Aafeya and well-being, for ourselves and for our children.

Drawing parallels :

If the Saalik does not complete the requirements of Islaah and Tazkia, i.e. he does not inform his Shaykh of all his spiritual weaknesses, which are apparent to him, like jealousy, evil gazes, riyaa (ostentation) or other secret sins, Islaah will not be fully accomplished. There will be some "deformity".

Whilst there may be good qualities developed, there are some sins and weaknesses which are not brought to the Shaykh's attention for reformation; rather kept hidden or camouflaged. This results in the baby of Taqwa being 'disfigured'.

If this is not the cause, it could be that the Saalik did not take proper heed to the Shaykh's advice and prescriptions, nor care to follow through with his teachings. This too would result in some defect and deformity in the baby of Taqwa.

Thus, if the Saalik does not make a thorough effort on his heart and character, then he will have the deformities of lies, false oaths, gossip, anger,

jealousy, greed, lust, and so forth. His baby of taqwa will be deformed due to his deformed character. He will not be 'beautiful' in the sight of Allah Ta'ala even though he may be beautiful in physique … because Allah Ta'ala looks at the heart, character and actions.

In the words of Rasulullah (صلى الله عليه وسلم): ***"Verily Allah does not look towards your physical appearances, or towards your riches; but He sees (the sincerity of) your hearts, and (the nature of) your deeds."***[46]

Sins of the heart and deformities in character invite punishment and may even lead the person to the Fire of Hell. As an example : The Hadith mentions that a person will not be admitted into Jannat who has a tiny grain (or an atom) of pride in his heart[47]*, and another narration makes mention that when a man takes to lying, his name is written with Allah Ta'ala among the faithless and the insincere.*[48]

On the other hand, there are tremendous rewards for the Saalik who rectifies and beautifies his character. From amongst his rewards, there is also

[46] Sahih Muslim
[47] Sahih Muslim. Hadith related by Abdullah Ibn Mas`ud
[48] Sahih Bukhari and Sahih Muslim

the same remuneration as is granted to the expecting mother: He too secures the reward of spending his nights in Ibaadah and his days in fasting.

Hazrat 'Ayesha Siddiqa (رَضِىَ الله عَنْهَا) related that Nabi (صَلىاللهُعَليْهِوَسَلم) said: ***'By virtue of his good character, a believer will attain the rank of one who, throughout his life, prays during the night and fasts during the day."[49]***

Sunnats[50]

Rasulullah (صَلىاللهُعَليْهِوَسَلم) has presented such a beautiful perfect way of life that every occasion becomes an Ibaadah (worship), drawing rewards, mercies and blessings.

The following are the Sunnats that are practised upon at the time of the birth of a baby :

- The *Azaan*[51] and *Iqaamah*[52] are called out softly in the baby's ears; the right and left ears, respectively.

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[49] Abu Dawud
[50] *Sunnats* : Practices of the Prophet (صَلىاللهُعَليْهِوَسَلم)
[51] *Azaan* : The call to prayer
[52] *Iqaamat* : The call just before the commencement of the congregational prayer.

- The *Tahneek* – i.e. something sweet is placed onto the palate of the child, preferably kajur (date) which has been chewed by a pious person. Dua is generally made by the pious person as well.

- The baby is named, the head is shaved and aqeeqah is carried out on the 7th day.

A number of lessons are taken and a number of analogies drawn from these noble practices.

Drawing Parallels

Azaan is the call of belief in the Oneness of Allah Ta'ala and the Prophethood of Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّم). Calling out the azaan in the ear of the baby is, Insha-Allah, planting that seed of Divine Love, which will germinate and take effect as the child grows.

✻ *Whilst the announcement of Allah Ta'ala's Oneness is given with the Azaan and Iqaamah for the baby, Allah Ta'ala makes an announcement as well – for those persons who have taqwa and piety.*

This announcement is mentioned in a Hadith as follows : "When Allah loves a person, He says to Jibraeel (عَلَيْهِ السَّلَام), 'I love this person, you should also love him.' Jibraeel (عَلَيْهِ السَّلَام) then also loves that person and announces in the heavens, to the angels, that such a person is loved by Allah, 'You all should love him.' Then the dwellers of the heavens also start loving him, and then his qubooliyat (acceptance or love) spreads on earth."[53]

And just as that little baby is the apple of his parent's eyes, this Saalik becomes a favourite to Allah Ta'ala and Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّم).

This Divine love and acceptance can only be successfully acquired through the practical implementation of the Sunnah. Allah Ta'ala declares so in the Qur`aan Sharief:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِىْ يُحْبِبْكُمُ اللّٰهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ط وَاللّٰهُ غَفُورٌ رَّحِيمٌ ۝

" SAY (O MUHAMMAD صَلَّى اللهُ عَلَيْهِ وَسَلَّم) : IF YOU DO LOVE ALLAH, FOLLOW ME. ALLAH SHALL LOVE YOU AND FORGIVE YOU YOUR SINS; AND ALLAH IS MOST-FORGIVING, VERY-MERCIFUL."

[SURAH AAL-IMRAAN 3 : 31]

[53] Sahih Bukhari and Sahih Muslim

- ✻ *With the arrival of the new-born, family and friends want to see him or her. They throng to see the baby. Similarly, with the birth of this true Muslim's piety, people want to see him, meet him, spend time with him, benefit from him. .* **اَلْحَمْدُ لِلّٰه***.*

- ✻ *As the sweetness of the date is tasted by the baby when tahneek is done, so does Allah Ta'ala grant the 'halawah' or sweetness of Imaan in the Saalik's heart. And Insha-Allah, this is an indication that the person will leave this world in a state of Imaan.*

It is related in Bukhari Sharief that through the barakah (blessings) of three attributes, a person will taste the sweetness of Imaan :

- *He, in whose heart, Allah Ta'ala and Rasulullah (* صلى الله عليه وسلم *) are more beloved than all else.*
- *He who loves someone for the sake of Allah Ta'ala.*
- *He who abhors returning to disbelief after Allah has rescued him from it, as he would hate being cast into the fire.*

The signs which disclose this "sweetness" of Imaan are given as follows :

- *Deriving pleasure in worship.*

- *Giving preference to obedience to Allah Ta'ala over one's own desires.*
- *Enduring difficulties in the efforts to please Allah Ta'ala.*
- *Exercising patience in the face of hardship.*
- *Being happy with whatever Allah Ta'ala has decreed.*

✻ *Just as the pious make dua for the baby, the angels make a beautiful dua for the Believers :*

رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَّعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوْا وَاتَّبَعُوْا سَبِيْلَكَ وَقِهِمْ عَذَابَ الْجَحِيْمِ ۝ رَبَّنَا وَأَدْخِلْهُمْ جَنّٰتِ عَدْنِ الَّتِيْ وَعَدْتَّهُمْ وَمَنْ صَلَحَ مِنْ اٰبَآئِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيّٰتِهِمْ ۚ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ۝ وَقِهِمُ السَّيِّاٰتِ ۚ وَمَنْ تَقِ السَّيِّاٰتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهٗ ۚ وَذٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ۝

"…Our Rabb! Your Reach is over all things in Mercy and Knowledge. Forgive then, those who turn in repentance, and follow Your Path; and preserve them from the Penalty of the Blazing Fire.
And grant, Our Rabb! That they enter the Gardens of Eternity, which You have promised to them, and to the righteous amongst their fathers, their wives and their posterity. For You are the Exalted in Might, Full of Wisdom."
And preserve them from all ills; And any whom You preserve from ills that Day – on them will You have bestowed Mercy indeed : And that will be truly (for them) the highest achievement."

[Surah Mu`min : 7/8/9]

* *As a name is given to the new born, Allah Ta'ala then 'names' this pious servant of His, by activating the tongues of people with words of praise – 'Waliullah', 'Siddiq', 'Sawleh', 'Aarif', 'Aabid', or 'Siddiqa', 'Sawleha',[54] etc. – beautiful names, indicating honour and nobility.*

* *Whilst the baby's head is shaved, the Saalik's sins are shaved off (i.e. forgiven).*

يٰٓا أَيُّهَا الَّذِينَ اٰمَنُوْٓا إِنْ تَتَّقُوا اللّٰهَ يَجْعَلْ لَّكُمْ فُرْقَانًا وَّيُكَفِّرْ عَنْكُمْ سَيِّاٰتِكُمْ وَيَغْفِرْ لَكُمْ

"O YOU WHO BELIEVE! IF YOU FEAR ALLAH, HE WILL GRANT YOU A CRITERION (THE LIGHT OF GUIDANCE WHEREBY ONE IS ABLE TO DISTINGUISH BETWEEN TRUTH AND FALSEHOOD) AND WILL WRITE OFF YOUR EVIL DEEDS AND WILL FORGIVE YOU..."

[SURAH AL-ANFAL 8 : 29]

وَمَنْ يَّتَّقِ اللّٰهَ يُكَفِّرْ عَنْهُ سَيِّاٰتِهٖ وَيُعْظِمْ لَهٗٓ أَجْرًا

'... AND IF ANY ONE FEARS ALLAH, HE WILL REMOVE HIS ILLS FROM HIM, AND WILL ENLARGE HIS REWARD."

[SURAH AT-TALAAQ 65 : 5]

[54] *Waliullah* (Friend of Allah), *Siddiq* (Truthful one), *Sawleh* (Righteous one), *Aarif* (One who has recognized Allah Ta'ala), *Aabid* (Worshipper of Allah Ta'ala).

* *Aqeeqah*[55] *is an expression of the parent's gratitude to Allah Ta'ala for the gift and bounty of a child.*

*Allah Ta'ala is "*اَلْشَّكُوْر*"– The One who Appreciates; even the broken, humble efforts of His servants. He shows His Appreciation by granting His servant rewards in different forms in this world – Barakah in health, wealth, time; respect and honour, and so much else.*

As for the Hereafter, the bounties of Jannah are such, which are far beyond our imagination.

Allah Ta'ala has said: 'I have prepared for My pious servants which the eye has not seen, and the ear has not heard, and no human heart has ever perceived (such bounties)...'[56]

Allah Ta'ala says in the Qur`aan Sharief :

فَلَا تَعْلَمُ نَفْسٌ مَّآ أُخْفِيَ لَهُمْ مِّنْ قُرَّةِ أَعْيُنٍ ۚ جَزَآءً بِمَا كَانُوْا يَعْمَلُونَ ◌

'NOW NO PERSON KNOWS WHAT DELIGHTS OF THE EYE ARE KEPT HIDDEN (IN RESERVE) FOR THEM – AS A REWARD FOR THEIR (GOOD) DEEDS."

[SURAH SAJDAH 32 :17]

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[55] *Aqeeqah* : Shaving the head of the new-born on the 7th day after birth, together with sacrificing an animal.

[56] Sahih Muslim

...All Praise is Due to Allah Ta'ala. He grants the taufeeq, He rewards – Every achievement is by His Fadhl (grace) and Karam (generosity).

More Hard Work

Whilst all the hard work of delivery comes to an end, the harder work begins with the birth of the baby. Ask any mother of the sacrifice she thereafter makes : Her time, sleep, energy, and everything of herself is sacrificed for that little baby. And as is commonly expressed: The worries and fears increase as the child grows.

In a similar vein, once the Saalik has established his friendship with Allah Ta'ala and is granted the Crown of Allah Ta'ala's friendship – then the demands increase in preserving and maintaining that taqwa.

The fear increases with each passing day – that this beautiful relationship, having been secured, must not be lost in a weak moment to the demands of nafs; or stolen by Shaytaan, who will work even harder in kidnapping that beautiful baby. And he won't be asking for ransom. He kidnaps to kill. His motto is 'No Mercy' and absolute ruthlessness.

He promised Allah Ta'ala:

... لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ ۝ ثُمَّ لَآتِيَنَّهُمْ مِّنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَآئِلِهِمْ ۖ وَلَا تَجِدُ أَكْثَرَهُمْ شَٰكِرِينَ ۝

'... I WILL LIE IN WAIT FOR THEM ON THE STRAIGHT WAY : THEN I WILL ASSAULT THEM FROM BEFORE THEM AND BEHIND THEM, FROM THEIR RIGHT AND THEIR LEFT: NOR WILL YOU FIND IN MOST OF THEM GRATITUDE (FOR YOUR MERCIES).'

[SURAH A`RAAF 7 : 16/17]

May Allah Ta'ala protect and save us all.

Weaning

One of the many challenges endured by the mother is weaning her baby. The suckling child always gives preference to its mother's milk, and enjoys the comfort and bonding with its mother whilst being fed.

Many a time, the stage of weaning is difficult for both mother and child, since the experience is sometimes fulfilling and enjoyable for even the mother. However, Allah Ta'ala stipulates a period for suckling a child – two years being the maximum.

The Saalik has to also go through and endure the 'weaning' of this ruh. However, this weaning takes place at different stages for each one of us. Some are weaned whilst young; others in their prime, and others in old age.

Allah Ta'ala destines for each of us to spend a certain amount of time in this world. During our stay here, body and soul are inseparable. When Allah Ta'ala's decision comes to pass, then it is necessary for the ruh to now separate from the body. …The time has arrived for the lover to finally meet with his Beloved.

"Death is the bridge whereby the lover meets
the Beloved"

The soul leaves the body – bids farewell to that body which had served him so well, in fulfilling the rights of Allah Ta'ala and makhlooq (creation), and now the soul proceeds towards its next manzil (station) – towards its Beloved Creator and its promised future – Jannat, Insha-Allah.

"People are saying that Mazhar has died.
In reality Mazhar has gone home.[57]"

[57] Couplet of poetry of Hazrat Mirza Mazhar (*Rahmatullah 'Alayh*) to console people upon death, so that they may not overdo in grieving. It also indicates that Aakhirah is the actual home of man. He is just a traveller in this world.

This soul is given the glad-tidings:

يٰٓاَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ۝ ارْجِعِيْٓ إِلٰى رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ۝

فَادْخُلِيْ فِيْ عِبَادِيْ ۝ وَادْخُلِيْ جَنَّتِيْ ۝

"(To the righteous soul will be said) 'O soul in (complete) rest and satisfaction! Come back to your Lord, well pleased (yourself) and well-pleasing unto Him. Enter you, then, among My Devotees! And enter you My Heaven."

[Surah Fajr 89 : 27-30]

Gathering Roses

I am reminded of a verse of poetry we learnt whilst in school:

"Gather ye rosebuds while ye may,

Old time is still a-flying:

And this same flower that smiles today

Tomorrow will be dying."

The lesson to glean from these verses is that whilst we have life and are granted opportunities, we should accumulate as many *'roses'* of virtues, kindnesses and good deeds.

Time and tide wait for no man. Time is moving extremely fast and death is inevitable. Today the flower blooms; tomorrow that same flower wilts. Today we experience life and tomorrow we meet death. **There may not even be a tomorrow.** …Tomorrow is really too much of a hope to even entertain, because death cuts even that blooming flower, before it can wilt.

Reality is :



"ALL THAT IS ON EARTH WILL PERISH…"

[SURAH AR-RAHMAAN 55 : 26]

And as someone has so beautifully said :

'Through this toilsome world …
Alas, once and only once I pass;
If a kindness I may show,
If a good deed I may do
To a suffering fellow man,
Let me do it while I can.
No delay; for it is plain,
I shall not pass this way again.'

Grief of the Heavens

When anyone beloved passes away, we experience the burden of grief, pain and separation. When the pious soul passes on from this world, then not only do people grieve for him, but the very heavens cry upon his death.

Hazrat Anas (رَضِیَ اللہ عَنْہ) related that Rasulullah (صلی اللہ علیہ وسلم) said that for each person there are two doors in the Heavens. The deeds of a person go up through one of these doors and his sustenance comes down through the other door. When a *Mu`min* (believer) passes away, both these doors cry for him.[58]

In Transit

The physical body is buried within the confines of the earth, but in actual fact, the righteous soul has entered another realm of life. His grave is furnished from Paradise and he is clothed from Paradise, and he is granted a view to Paradise. His grave is widened for him as far as the eye can see.

[58] Tirmidhi

There will come to him a handsome, well-dressed and finely-scented man, who will say *: 'I bring good news which will make you glad. I bring good news of the good pleasure of Allah, and Gardens wherein is eternal blessing. This is the day which you were promised.'*

He will say : *'And you, may Allah give you better news. Who are you ?'*

He will say : ***'I am your good deeds, and by Allah, I only ever saw you hastening to obey Allah, and ever-reluctant to disobey Him, so may Allah reward you with good'.***

Then a gate of Paradise will be opened for him, and when he sees what is in Paradise he will say: ***'My Lord! Hasten the coming of the Hour, so that I may return to my family and my wealth'.*** It will be said to him : ***'Be patient'***.[59]

Having kept himself fully engaged and active in good deeds whilst on earth; beneath the earth, he will now be told : *"Sleep like a new bride sleeps."*[60]

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[59] Part of a Hadith in Mishkaat.
[60] Part of a Hadith from Tirmizi

Welcome Home

As for the Hereafter :

اَلَّذِينَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ طُوْبٰى لَهُمْ وَحُسْنُ مَاٰبٍ ۝

"For those who believe and work righteousness is (every) blessedness, and a beautiful place of (final) return."

[Surah R`ad 13 : 29]

There will be a beautiful welcome extended to the pious souls.

وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا ۖ حَتّٰى إِذَا جَآءُوْهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلٰمٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوْهَا خٰلِدِينَ ۝

"All those who feared their Lord will be led to the Garden in crowds: Until behold, they arrive there; Its gates will be opened and its Keepers will say: 'Peace be upon you! Well have you done! Enter you here, to dwell therein."

[Surah Az-Zumar 39 : 73]

وَقَالُوا الْحَمْدُ لِلّٰهِ الَّذِىْ صَدَقَنَا وَعْدَهٗ وَأَوْرَثَنَا الْأَرْضَ نَتَبَوَّأُ مِنَ الْجَنَّةِ حَيْثُ نَشَآءُ ۖ فَنِعْمَ أَجْرُ الْعٰمِلِينَ ۝

“They will say : ‘Praise be to Allah, Who has truly fulfilled His Promise to us, and has given us (this) land in heritage: We can dwell in the Garden as we will : How excellent a reward for those who work (righteousness)!”

[Surah Az-Zumar 39 : 74]

*The **greatest** joy will be experienced in Jannat, when the Saalik will be granted the honour of seeing Allah Ta’ala. There will be nothing dearer to them than looking at the beautiful countenance of Allah Ta’ala.*

That veil which was covering Allah Ta’ala’s Countenance will be removed.
Now will be the time to smile for those who took that grief on their hearts,
And restrained themselves from all evil.

May Allah Ta’ala grant us the taufeeq of nurturing and preserving our spiritual health, of nourishing the baby of taqwa, of delivering full term – a healthy, beautiful ‘baby’ – i.e. a healthy and strong ruh with a beautiful taqwa and nisbat with Allah Ta’ala, and death with Imaan. Aameen.

قُلْ يٰعِبَادِ الَّذِينَ اٰمَنُوا اتَّقُوْا رَبَّكُمْ ۚ

لِلَّذِينَ أَحْسَنُوْا فِىْ هٰذِهِ الدُّنْيَا حَسَنَةٌ ۗ وَأَرْضُ اللّٰهِ وَاسِعَةٌ ۗ

إِنَّمَا يُوَفَّى الصّٰبِرُوْنَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ ۝

'SAY. 'O MY SERVANTS WHO BELIEVE! FEAR YOUR RABB.
GOOD IS (THE REWARD) FOR THOSE WHO DO GOOD
IN THIS WORLD.
SPACIOUS IS ALLAH'S EARTH!
THOSE WHO PATIENTLY PERSEVERE WILL TRULY RECEIVE A
REWARD WITHOUT MEASURE!"

[Surah Zumar 39 : 10]

This book was completed and almost ready for print just before Hazrat Maulana's trip to the Haramayn Sharifayn in June 2011 and Hazrat Maulana's subsequent passing away in Musjidul Haraam, Makkah Mukarramah (12th July 2011).

Reading through the final draft before publication, it is as if I have read Hazrat Maulana's own striving, sacrifice and "Labour of Love", during Hazrat Maulana's earthly sojourn.

Indeed, the book is a reflection and an echo of Hazrat Maulana Yunus Patel Saheb **(رَحْمَةُ اللهِ عَلَيْه)***: A Sincere Saalik and Lover, seeking his Beloved Allah Ta'ala. Hazrat Maulana's voice beautifully and lovingly echoed the name of the Beloved - Allaah … Allaah … Allaah….*

How apt that the meeting place would be the Home of the Beloved: The Baitullah - **سُبْحَانَ الله.**

اِنَّا لِلّٰهِ وَ اِنَّا اِلَيْهِ رَاجِعُوْن. *May Allah Ta'ala grant Hazrat Maulana the highest stages in Jannah and the best of Aakhirah. Aameen.*

With a request for dua,
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